

# THE CHRISTIAN CENTURY

Vol. XXXIV

June 7, 1917

Number 23

## A Look-In on Mexico

By S. G. Inman

JUN 7 1917

CHICAGO

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---

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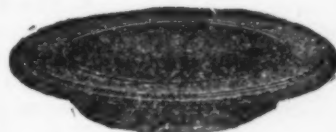
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Wet and Dry Map of the United States, 1917

O indicates election to be held November, 1917.  
X indicates pending legislation.

## Tidal Wave of Temperance

Since 1851, when Prohibition went into effect in Maine, there has been a rising tide of temperance sentiment crystallizing into law in the United States. Since the present war began the movement has become a tidal wave, irresistible in its sweep.

After Maine, Kansas became the stronghold of Prohibition. Elsewhere Local Option was utilized, and such whiskey-cursed States as Kentucky and Texas cleaned up nine-tenths of their territory. Abandoned distilleries in Bourbon County, Ky., are conspicuous milestones of progress.

Following the example of North Dakota, Oklahoma came into the Union with Prohibition in her Constitution. She had too many Indians and Negroes to dare risk anything else. Inevitably the South argued, "If liquor is such a bad thing for the black man, how can it be good for the white?" And so we have another "Solid South." About the same time the West inquired, "If red whiskey is so bad for the red man, how can it benefit the white?"

At last the movement is national. The Federal government has abandoned its connivance in violating state laws, and even outlawed the liquor traffic in the District of Columbia. With not only the majority of the states wholly dry, but so much of the others in the same class by counties that the majority of the people are now enjoying exemption from the curse, we are ready for complete war-time National Prohibition whenever the administration says the word, without the painful and wasteful delay that England has suffered before reducing her beer output from 36,000,000 barrels per year to 10,000,000.

Now, the church, the home and the school must unitedly do their utmost to so undergird and consolidate these gains that there shall be no reaction and that no worse evil shall come upon us. The success of the Men and Millions Movement will prove of the greatest moment in this achievement.

## MEN AND MILLIONS MOVEMENT

222 West Fourth Street

CINCINNATI, OHIO



# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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## Be of Good Cheer!

### THE CHURCH IS THE SPIRITUAL DEFENCE OF THE NATION.

There is a preparedness for a great national emergency which is even more fundamental than the gathering of armies and the manufacture of the munitions of war. The morale of a people is now known to be of the greatest importance to any great national enterprise. It was for the purpose of breaking down German morale that daring birdmen flew over the lines to scatter copies of President Wilson's declaration of war. In France, the war leaders have been clamoring for even the smallest detachment of our troupes, for psychological reasons.

Since the declaration of war, there has been much anxiety in the hearts of the people. We were anxious about food and raiment, with petty panics developing here and there. With conscription soon to begin its operations, anxious parents already see their dear boy on a stretcher. Before long we shall be inclined to fall into a strained attitude of watching and waiting, which attitude will but make us powerless and ineffective for our work. One of the great tasks of the church today is to inspire cheer in the hearts of the people.

Probably this should always be one of the chief functions of religion. A minister once assessed his ministry at its close by declaring that if he were to preach for another life-time, he would preach more comfortably. The lesson of his ministry was that religion has the task of teaching men and women to face all that is involved in both life and death without fear and with a heavenly philosophy.

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Many people do not really know what it means to be of good cheer. There is a difference between mirth and cheer. One writer expresses the distinction thus: "Mirth is like a flash of lightning that breaks through the gloom of the clouds and glitters for a moment. Cheerfulness keeps up a daylight in the mind, filling it with steady and perpetual serenity." Some people seek relief in times of great stress by drink or by various forms of foolish amusement. Such relief is but for the moment and there follows it a deeper night than was at first dispelled.

Some, too, have the appearance of cheerfulness which arises from a cheap view of life or from general shiftlessness. The immortal Micawber whom we first met in Dickens' "David Copperfield" is always looking for something to turn up. Such an attitude knows nothing of what real cheerfulness is.

Good cheer is that state of mind which enables a man to examine all his problems and difficulties from the view-point of a firm faith that his strength will be adequate for every situation and that all things work together for good to those that love the Lord.

In our souls there are some reciprocal relationships. It may be said that physical health ministers to good

cheer, but the converse is even more true—cheer ministers mightily to health. It may be said that good cheer arises out of wisdom and at the same time it may be said that cheer makes wisdom possible.

The Bible is full of injunctions to be of good cheer. The unknown sage of Ecclesiastes admonishes us, "Let thy heart cheer thee in the days of thy youth." The disciples toiling far into the night over their oars were told: "Be of good cheer; it is I. Be not afraid." One of the most astonishing examples of good cheer was the example of Paul eating on board the storm-tossed ship with men who had taken no regular nourishment in two weeks. His example was contagious. One man's confident faith in God brought good cheer to all the people on board that ship.

★ ★

The secret of good cheer is nothing else than a mighty faith in God. This faith assures us that we are not living in an impersonal world which goes on without chart, compass or rudder. The religious attitude makes us believe in "a power not ourselves that makes for righteousness." Faith in God has been the mighty stay of people in times of persecution, calamity and every kind of trouble. It may be really doubted whether anybody can be truly cheerful in these trying days except he be a Christian. For others there remains only a mirth as empty as an echo. The mind which is most open to levity will likely be the one that is found to be a stranger to real cheerfulness.

We Christians of America are of good cheer because God has a high and worthy use for our wonderful nation. Our early policy of isolation was only to make us ready for the time when we should carry our share of the world's burden. No great nation could live in indifference to the present sorrows of humanity. God has raised us up for a time like this, that we should be a strong defence to liberty and humanity in a time of need. America's spiritual destiny is a greater thing than any submarine. There is no obstacle big enough to defeat the historical movement of which we are a part and of which God is the Author.

We have looked our losses in the face. We shall be poorer, but we shall also at the same time be richer. We shall struggle, but we shall grow strong. We shall lose the lives of men we could ill afford to lose, but after all none of these men could live forever. It is the business of us all to spend our lives to accomplish some worthy end in human history. Our losses will seem great for the moment, but they will at the last be as infinitely worth while as were those of 1776 and 1861.

Upon the coin of the American people is a motto which must now find new emphasis and meaning. "In God we trust" goes with every dollar we spend in our new preparedness. We are soon to learn that the motto brings us even more strength than the dollar. God is our fortress and our high tower.

# EDITORIAL

## A TIME FOR ACTION

**I**T IS more than ever a time for thought—prayerful thought. It is supremely a time for prayer—thoughtful prayer. But it is also a time for action—immediate action.

It is no longer a question for parleying which we have before us, as to whether we should or shall enter the war. A big fact for our consideration stares us in the face—the fact that we are now at war, according to the wisdom and act of our leader, the President of the United States.

The only question we have to consider now is, what shall be our part in the war in which we are now involved? Shall we be “conscientious objectors” or loyal Americans?

Promptness of action, according to that Christian statesman, John R. Mott, will be the factor which will determine whether the war will be a long one. He declares that he firmly believes that if the American people will take the war seriously *now* the conflict will be over before January 1.

The best way, practically the only way, for us to give evidence of our seriousness is to take certain actions which our government declares will further the progress of its plans. Two shining opportunities are open to us: To subscribe to the war bond issue—that is, to make the war an effective one, and quickly over; and to become a subscriber to the work of the Red Cross—that is, to aid in binding up the wounds of the boys who are showing themselves willing to go to the front and fight our fight.

There is one sure way to prolong the war—to make it impossible for the government to fight effectively by withholding our financial support. There is one sure way to increase the sufferings of our boys at the front—by refusing to contribute to the Red Cross.

Have you subscribed for a Liberty Bond? Have you taken membership with the Red Cross?

## H. G. WELLS AND HIS NEW RELIGION

**T**HE pronounced success of “Mr. Britling Sees it Through” has made anything that H. G. Wells writes a matter of considerable interest. His latest book, “God the Invisible King” is an attempt to formulate a new religion around the conception of a finite God as discovered by “Mr. Britling.” We have already noted the spiritual adventures of Mr. Wells. He left the established religion of his country when thirteen years of age. His education was in science and his early writings were of the Jules Verne order. Later he became deeply interested in socialism and now we find him writing most zealously on religious topics, not to formulate an ethical system or to promote a social service religion, but to win converts to a new conception of God.

Those clergymen who were careless enough to hail the conversion of Mr. Wells after his last novel appeared are now able to learn the real drift of his religious development. With the trenchant style characteristic of him, he repudiates with some heat the notion that we can hold any longer to the old confessional orthodoxy of the past. He thinks it will be necessary to leave Christianity behind and to gather together the modern spirits in every land and make them conscious of their fellowship in a faith in a finite but active God. He finds a measure of fellow-feeling for Bahaism, the Brahmo-Somaj and other modern movements in religion.

Mr. Wells confesses that his “finite God” was first

made known to him in the writings of William James, the philosopher of pragmatism in America. James’ statements about God are given a systematic treatment by Wells. Like all systems, this system of Mr. Wells has weak points.

The book is virulently critical of Christianity. Yet the things most offensive to Mr. Wells are not to be found in very considerable measure in the modern evangelicalism. The latter statement of religion still uses the Trinitarian formula which is the *bete noir* of the novelist but the formula is not used in the old way, nor in a way impossible of acceptance by men who hold to the pragmatist philosophy.

As is usual with those not accepting Christianity, the Doctrine of the Virgin Birth is also indignantly rejected, and when Wells has gotten rid of the Trinity and the Virgin Birth he seems to believe that he has eliminated the larger portion of Christianity. The Christian will note with deep interest that when Mr. Wells undertakes a constructive statement of his religious beliefs, almost every element is borrowed from the teachings of Jesus. Having thrown the gospel out at the front door, he brings important parts of it in at the back door. This but helps us to see the sufficiency of the Christian religion, at least for this generation—and we believe for all generations.

To our minds, the most illogical heresy and the one perhaps least likely to be given adequate treatment by critics is Mr. Wells’ rejection of the idea of a church. He hopes to get his new religion going with no meetings and no organization, though he concedes a little of this sort of thing to the weakness of the flesh. For a social enthusiast like Wells to plead for individualistic religion is the grossest inconsistency. When we reflect that he has been trying to democratize God and make Him a person to work and struggle with, it seems absurd to talk of abolishing the sort of organization we have called a church. If religion ever were the great experience the novelist describes as possible, that fact would compel some sort of church.

The finest chapter in Mr. Wells’ systematic theology of the finite God is called “The Religion of an Atheist.” In this chapter it is most effectively demonstrated that thoughtful men cannot remain pure atheists, but must confess God, even if in other terms and definitions than those current in the church.

Mr. Wells’ book is an evidence of the stirring of a wonderful new interest in religion. We hope the novelist will yet find and appreciate the modern evangelicalism with which he has so much kinship.

## THE WAR AND PLUTOCRACY

**T**HERE is now going the rounds the rather foolish rumor that the present war is in reality a war in behalf of Wall Street. The famous street where so much has happened inimical to public welfare is just now charged with the responsibility for American participation in the world war.

If this is a plutocratic war, it is operating in a peculiar way. The first thing the administration did after the declaration of a state of war was to raise the taxes on some men until they should be paying one-half of their incomes besides general taxes. Then conscription came, and the rich man’s son no longer loafed at home while the poor boy dies in the trenches. Side by side they will

march out into the great conflict and the spirit of democracy in the training camps and the field will make these soldiers more democratic than they were before.

Then, when it comes to paying for the war, no banker autocrat is allowed to put up the money. The loan the government desired might have been found in New York City among a score of interests. Instead, the liberty bond is being sold in the post offices and in small hamlets all over the country; thus the administration will not be in the least under obligation to any money king. From this popular loan, scattered over the country, there will arise a new sense of national loyalty born out of interest.

Thus the facts ought to be sufficient answer to the semi-treasonable gossip that has been going the rounds. It ought to be possible for the people to read the declaration of war made by a great Christian president and find there the motives which led us into the present struggle.

This war may be the very means by which our plutocrats will be weakened and made relatively less powerful. This will not be the purpose of the war, but it is conceivable that it will be one of its beneficent by-products.

### SOCIAL SERVICE DURING THE WAR

SOCIAL service leaders of America are alive to the new interests of their cause arising from our war conditions. There will be held in Pittsburgh, June 6-13, the annual Conference of Charities and Correction. Professor Edward T. Devine of New York says, "Charity and social work cannot go on in the usual way during the war." The treatment of the families of soldiers, a topic of great concern to councils of defence in all sections of the country, will be discussed at length.

It is significant that among the problems to be discussed is that of prohibition. For a long time social leaders seemed to fear to speak out on the temperance issue, but in these days it requires no courage for anyone to state facts as to liquor and the saloon.

Mobilizing rural communities will be a prominent topic of the conference. Dr. Warren H. Wilson of New York, an authority on rural life problems, has arranged for a series of round table meetings on this subject. Major R. R. Moton, president of Tuskegee Institute, will be the leading speaker. The demands of public health during the war will be voiced by a committee under the chairmanship of Dr. C. E. A. Winslow of Yale University. Mobilization of the brain power of the nation will be the subject of an address by Dr. Stewart Patton of Princeton University. Food and drug control will be discussed by Dr. C. L. Alsberg of the United States Department of Agriculture.

There are meetings, entailing expense, which might well be dispensed with this summer as a measure of economy. With such work as social service, it is different. Few things are more fundamental just now than a proper understanding of social forces with a view to their control. The social students of the country now have the challenge of the most tremendous issues they have ever faced.

### A NEW FOREIGN SECRETARY

THE appointment of Prof. Rodney L. McQuary to become an assistant secretary of the Foreign Christian Missionary Society will be gratifying to all who are acquainted with Mr. McQuary. He has been a teacher

of Old Testament in Eureka College during the past year, and has been very popular with the students.

Mr. McQuary has come up the Disciple way and knows our people. Most of his early life was spent in Nebraska. He was educated at Cotner University and took a Bachelor of Divinity degree at Yale, which fact guarantees the quality of his training.

The work of the Foreign Society has been rapidly growing and the burdens of administration have been increased accordingly. The continued ill health of Mr. Rains prevents his carrying as heavy responsibility as formerly, though he is still heart and soul in the cause. The Foreign Society has shown great discernment in the selection of its leaders and to this fact in considerable measure is due the splendid success of the organization. With Mr. R. A. Doan in the Orient, representing the board on the field, and with a young and competent office force, the mission work of the Disciples should now enter a new era of development and expansion.

Within a single life-time there has come a change in the whole outlook of the missionary movement. We are no longer engaged in snatching a few brands from the burning. The missionary enterprise is no longer presented on the legalistic basis of divine command. There is no longer the hard and fast line between the true religion and all "false" religions.

There has come into missionary work a fine appreciation of other faiths, such as Paul manifested on Mars Hill. We now know that it is no disloyalty to God to find that He has gone on before us and done many things in mission lands to prepare for the gospel. Into the work of missions has come a social passion and a conception of building up a better civilization. For such noble tasks we need thoroughly competent men.

### THEOLOGY AND BASE BALL

WE HEAR that the Chicago Disciple ministers will spend Saturday this week at Lincoln Park with their wives and children. These doughty champions of the various theological view-points will attempt to settle their differences on the diamond. It would be worth a trip to the city for some of the brethren to see a battery of E. S. Ames and Will F. Shaw strike out C. G. Kindred and catch W. G. Winn at first base. We doubt if anyone will be able to hit out a home run. At least, no one ever has in the preachers' meetings of the past. Fortunately in the great American game if a man is hit and hurt, he takes his base, which is so much more humane than is doctrinal controversy.

Chicago has been thought of by more than a million of Disciples as a theological issue. Some of the brethren have been widely advertised for heresy and some are equally well known for their defence of the faith. What is not so generally known are the heresies of the orthodox and the orthodoxies of the heretics. The fellowship in the preachers' meetings this year has been particularly delightful. There has been manly difference of opinion, there has been marshaling of the evidence, but fellowship and good-will withal. Only one or two men have remained aloof from the meetings and perhaps these have been parish-minded, rather than hostile.

We could wish that these dignitaries who bring their difficulties to issue in base ball might enter more completely into the spirit of American sportsmanship. Opposing base ball teams eat together afterwards and talk over the game. Even a theological contest ought not to lose



this fraternal quality, but rather take on an even more intimate fellowship; for these out-standing men are engaged in the biggest struggle in all the world, to find God's truth. Let us have more base ball with our theology, both in Chicago and elsewhere.

### KEEPING UP CHURCH PROPERTY

THE appearance of a house has much to do with its market value. A coat of paint may be worth five hundred dollars more than it costs. It is a well-known fact that it is difficult to sell a property which has a lawn grown up with weeds. If the appearance of private property is important, the appearance of church property is much more so. There are communities where the church buildings appear to be the worst things in town.

There should be no rubbish piles around church property. The corner which has been used in this way should be cleared away.

Then the lawn should be prepared for the summer. It is worth while to seed its bare spots and get it ready for the lawn mower, which will be needed a little later

in the season. Some city churches now have a hedge to separate the church property from that adjoining.

Flowers about the place help to make things look homelike. It has sometimes been assumed that a church flower-bed would not be respected by the children of the town. That cannot be taken as fact until it is tried. Flowers growing on the church lawn make the stranger stop and look at it with approval. There are some city churches which have large stone vases near the entrance, with vines and flowers.

The church needs the spring housecleaning on the inside quite as much as does the private home. The person who lifts his eyes in religious contemplation only to see a cob-web is brought suddenly to earth again. Dirty windows and dusty carpets make it difficult to cultivate the devotional spirit.

May we not often tell by the appearance of the church building just how much people think of their religion? A rundown property is a pretty good index of a run-down religious life. The church which wants to be respected must clean up, for cleanliness is next to godliness, even in churches.

## Why I Am a Disciple

Ninth Article—Minor Reasons

### THE LORD'S SUPPER

LIKE the Disciples' habit of observing the Lord's Supper weekly. I have some suggestions to make about our manner of observing it, but as to the weekly practice I am in hearty accord with the Disciples' procedure. I do not take any stock in the argument that the Communion becomes common by a frequent observance, and that its sacredness is protected by observing it monthly or quarterly. Amongst Episcopalians and, of course, Roman Catholics, the weekly celebration does not seem to rob it of its sanctity.

My reason for favoring the weekly observance is not, however, the alleged scriptural authority that is usually put behind it. As I see it, there is nothing in the Scripture enjoining any particular time for the "breaking of bread." Our Lord said, "*As oft as ye eat,*" and the early disciples probably commemorated their Lord's death in this ceremonial whenever they came together, which of course was much more frequently than once a week. Indeed it is quite likely that the observance of the Lord's Supper antedated by some years the fixing of the first day of the week as a day of particular significance to the young church. The Lord's Supper grew out of Christ's own explicit suggestion. The Lord's Day grew up almost imperceptibly under the cumulative suggestion of its greater appropriateness for Christ's followers than the Jewish Sabbath which it finally displaced.

At the beginning the Lord's Supper was not only observed on a weekly schedule but it was not observed in the same fashion that we have grown accustomed to. It was not a formal ceremonial, but an integral part of a regular meal. The inability of the Gentile churches to drink the wine temperately led Paul, many years after the founding of the church, to separate the memorial loaf and cup from the regular meal and thus establish the symbolic meal as an institution by itself. After some time, this purely symbolic meal came to displace even among Jewish Christians

the regular meal at which the Lord's death was commemorated. The development of the Roman Catholic "mass" from this symbolic meal is a chapter in church history well known to my readers. I refer to this now only to free our minds from the erroneous notion that we are strictly following the example of the early church in our modern mode of celebrating the Lord's Supper. The Lord's Supper was originally an "Agape," or love-feast—a social meal and a real meal and this was quite certainly what our Lord had in mind when he first suggested to his disciples that they should so remember him. Afterward it became the "Eucharist"—the mere symbol of a meal, a portion of the Christian ritual.

\* \* \*

Remembering this historic modification in the inherent character of the Lord's Supper, and approving of it, it becomes anyone to be dogmatic about this or that fine point as to the way the institution should be observed in our time. And certainly it is the height of presumption for any group of Christians to make their particular fashion of observing it a test of fellowship or to claim for it a peculiar orthodoxy. In respect to the Lord's Supper there is no orthodoxy save in the spirit in which it is observed. Our whole orthodox procedure is altogether unorthodox when judged from the point of view of the primitive interpretation of what our Lord had in mind when he instituted the commemorative feast.

We are left free, then, to consider the Lord's Supper, so far as frequency and method are concerned, from the point of view of its usefulness and appropriateness in our Christian worship and our Christian experience. We can judge it—may I say?—pragmatically. If it helps us, and in so far as it helps us, we should use it. For my own part, I am convinced that one of the elements lacking in our modern Protestant worship is the element of symbolism. Symbols gather up and express for collective groups the emotion and aspiration which no speech can interpret.

Those symbols that are historic, that have lived long in the practice of a social group, that have come to be established deep in custom and habit, are the carriers of a rich social content. They are freighted with an almost racial experience and cannot be substituted for by any new, made-to-order symbols.

Certainly the Lord's Supper is such a symbol. Observed in the simple way in which most Protestants are accustomed, stripped of the magical dogma of transubstantiation, and regarded as a feast of memory and of the living presence of our Lord, it surely needs no argument to demonstrate its value. Happily the Supper has never been, among Protestant churches, a subject of bitter controversy, such as has been waged over baptism, for example. In a general way all Protestant denominations have agreed upon the memorial and symbolic conception of the Communion and, if we make an exception of the close-communion practice of the Baptists, it may be said that the Communion has been practically the only item in the entire catalogue of church policy and ritual that has had a unifying rather than a divisive influence in Protestantism.

\* \* \*

My feeling in favor of the weekly observance is based upon the conviction that our churches need to utilize more freely than has been their custom those elements of ritualism and symbolism of which the Lord's Supper is so typical an illustration. We have too little quiet, too little meditation, in our worship. Protestantism has lost much by its unbalanced emphasis on discursive preaching and its disregard of the more mystical influence of symbols. The discourse is necessary if our religion is to be kept wholesome and intelligent and progressive. But no church can afford to stake the whole value of its worship service upon the variable and perhaps erratic ministry of one man, be he ever so gifted with spiritual grace and power. Yet that is what many protestant churches do. When the minister is dull or unedifying, the service bores and is unfruitful. If, however, the congregation conceives its church-going in terms of worship by means of an ancient and beautiful ritual—as Episcopalians do, or by means of the suggestive mystical symbolism of the Lord's Supper—as Disciples do, there is a constant and unvarying value to be derived from the service, whether the minister falls down in the delivery of a real message or not.

My criticism of the Disciples with respect to the Lord's Supper is not that they make too much of it but that they do not make enough of it. Too often they seem content with an observance that is mechanical and hollow, as if they were saying to themselves, "This was commanded by Jesus, and we must of course observe it, but let us get it out of the way as quickly as we can and go on to the things we came to church for." This legalistic conformity to the letter of a supposed command leaves the Communion a bare piece of routine in the observance of which the element of real worship is reduced to the minimum.

\* \* \*

There are two ways of solving the problem of making the Communion more truly helpful in our churches. I am not sure which of the two I prefer. One way is to completely merge the Communion into the service of worship—or better stated perhaps, to merge the service of worship into the Communion. The other is to observe the Communion in a service apart from the regular service of public worship. The first plan is coming into more general use among our better churches. It has superseded the plan

of making the Communion a sort of adjunct to the morning service, either preliminary or subsequent to it. Time is of the essence of our problem in organizing a church service in these days. A Sunday morning congregation cannot be held regularly more than an hour and a half. If, therefore, the Communion can be made an integral part of the public worship by making that entire portion of the service which precedes the sermon partake of the spirit and quality of the Communion itself, the act of returning thanks and passing the emblems may be carried out as expeditiously as taking the offering.

Notwithstanding my satisfaction in such a complete integration of the Communion with the Sunday morning worship, I keep wondering whether there is not for modern Christians a more distinctive use to which we are called to put this beautifully simple memorial by observing it as a service quite apart from the public service. I keep asking myself whether we have not unduly magnified what is called the "monumental" character of the Lord's Supper. It is argued, as my readers know, by those who insist upon "spreading the table" in the general public service, that to do so is part of the original intention, making the Supper thus a public testimony to the fact of our Lord's redemptive death. It is a "monument" before the eyes of the world. Those who argue thus would object, I suppose, to observing the Communion in a service especially arranged for Christians. Yet I doubt if they have either Scriptural or pragmatic justification for their "monumental" conception. The Scripture words, "ye do shew forth the Lord's death until he come," do not necessarily mean show forth to unbelievers. And, as a matter of fact, the Communion service is not a particularly convincing argument or even reminder to the non-Christian portion of the congregation. It bores them, and they would, as a rule, prefer to go to church when the Communion is not imposed upon the non-participating attendants. Moreover, it is highly probable that the presence of a mixed congregation dissipates for the communicants themselves a considerable portion of the value of the Communion.

On these grounds I would like to see the Lord's Table spread in a room apart from the public service, either before or after the public service, as may be more convenient, to which those would repair who really care to remember their Lord at that time in that way. Those who come would come on their own initiative. The emblems would not be enforced upon them. The idea of keeping tryst with the Lord would be more vivid and tender, and the mellowing influences of such an observance more profound and grateful. Congregations with well appointed church edifices could set a room apart as a Communion Chapel especially for this purpose. Some of the most impressive and inspiring celebrations of the Communion in which I have ever participated have been of this character. The great Communion services at our General Conventions are essentially of this character.

\* \* \*

In this connection I make bold to offer a yet more radical but to me thoroughly practicable suggestion. I believe that the spirit of the primitive observance of the Lord's Supper should suggest to us the spreading of the table at the mid-week service. I am not sure but that both the mid-week service and the Communion are needing just this union with each other in order to take on a character that will fully justify each of them in our modern church life. All over the land the mid-week service is weak and hollow, or altogether abandoned. It lacks substance, why should it not become instead of a prayer meeting, the Com-

munion Service—communion with our Lord and with one another?

The art of personal Christian testimony is being lost. And its loss is due, as I think, to a lack of a personal spiritual life about which to testify. This, as I see it, is the ominous weakness in our whole Christian orthodoxy today. Whether certain novel cults which have somewhat in their inner life whereof to testify are destined to displace our churches, depends upon our success or failure in the creation of a positive spirituality in the inner life of our people. The joining of the Lord's Supper with the social meeting in the mid-week, making it the very heart of that meeting, would rescue the Supper from the invidious place to which even our best churches allow it to gravitate in the Sunday morning service, and would, at the same time, provide the most appropriate and suggestive atmosphere for social intercourse in the things of the soul. I believe that a new order of Christian testimony could be developed under

conditions such as this would induce, a sort of testimony far removed from the revivalistic unrealities which we usually think of when the term "testimony meeting" is used.

The fact that the mid-week service is held at night is an argument for rather than against making it a Communion Service. It was on the *night* on which he was betrayed that our Lord instituted the Supper, and it was probably more usually celebrated at night in the early church—and on week nights, too—than in the daytime. What I have written in the latter portion of this article are my *thoughts* rather than my *convictions*. I believe the Lord's Supper is a precious heritage which we Protestants are not utilizing as we should. But I like the estimate the Disciples set upon it, and I find in their attitude toward it not only a minor reason for being a Disciple myself, but a pledge that they will yet more adequately interpret the Supper in the enrichment of their own observance of it.

CHARLES CLAYTON MORRISON.

## Story of One Version of the Bible

By Herbert L. Willett, Jr.

*The continued indisposition of Professor Willett has prevented the preparation of his article in the series on "Our Bible." In its place we are using the following narrative prepared by his son, who is directing the Syrian and Armenian Relief Work for the State of Illinois. This story of the preparation of the various editions of the Bible in the Arabic language, the most widely used tongue in the Levant, and the classic speech of the Mohammedan world, gives some idea of the very great labor involved in all mission lands in the task of supplying the people with the Scripture in their common language.*

IT WAS my good fortune during the years that I spent in Beirut, Syria, to see the final steps in the preparation of a new edition of the Bible in Arabic. All of us, I presume, have thought with admiration of the devotion of missionaries who gave years of their lives to the work of putting into the language of the people to whom they ministered, our Book of books. Yet I suppose it is safe to say that few of us ever realize the real magnitude of the task. But before I tell of this final edition, let me say a few words of the former work which has been done in this field.

It was as early as 1837 that the missionaries in Syria felt the urgent necessity of preparing a new version of the Bible in the best modern form of spoken Arabic. As a preliminary to the work, it was necessary to devote careful study to the Arabic characters used by the great masters, in order to reduce the almost countless forms which Arabic letters take, to a number within the scope of the printing types. Dr. Eli Smith undertook this task, in itself almost herculean, and was able within a few years to set out for Germany with a manuscript copy of the letters and combinations of letters suitable for the printing of classical Arabic. But off the coast of Karamania the ship was wrecked and Dr. Smith barely escaped with his life, losing every scrap of the work upon which he had spent so many years. Instead of being daunted by the disaster he returned to Beirut, reproduced all that he had previously done, and this time himself made the punches and drove the matrices by hand. Thus in 1843 the first font of the famous Beirut type was ready for use.

### A NEW TRANSLATION NEEDED

Now they were able to print the new edition of the Bible, but after careful consultation it was decided that the quality of the characters to be used in the printing de-

manded a more scholarly translation than the one already extant. But so great was the task which this would involve that it was not decided until 1847 that Dr. Smith should devote the rest of his life to the work of the translator. He chose two assistants, a famous Arabic and Hebrew scholar, who knew no European tongue, to translate the Old Testament from the one Semitic tongue to the other, and an equally famous grammarian to help revise the translated text. Dr. Smith himself undertook the work of putting into Arabic the New Testament on the basis of the original Greek.

The results of this work were put into printed form, book by book, and when Dr. Smith died, in 1857, the entire New Testament and about twelve books of the Old Testament had come from the presses. Dr. Cornelius Van Dyke took up the task, carefully revised, in the light of a new edition of the Greek Testament, the work already done, and in 1865 the first completed Bible was ready for distribution. The edition printed at that time, using the type prepared by Dr. Smith, consisted of 1,000 copies, which were not exhausted until 1885.

When the need of new copies was felt, a second edition of 3,000 volumes was printed from the same types, but on a slightly larger page, and this edition lasted for another eighteen years. In 1903, the time came when another reprinting was necessary, and Dr. F. E. Hoskins, editor of the Beirut Press, urged that electro plates be made, which would obviate the repeated necessity of typesetting and infinitely careful proof-reading. It was estimated that the process of making the plates would involve an expenditure of some \$15,000. The Bible Society, however, felt unable to meet this expense, and so the third edition, like its predecessors, had to be set up in type. The same type-setter who had done this work twice before again undertook the task, the magnitude of which, after the type is at hand,



and the translation made, may be faintly realized when we note that while English printing requires less than 500 separate pieces of type, good Arabic demands the constant use of over 3,000. By 1906 this edition was finished. Six thousand copies were printed of the entire Bible, and an extra thousand of the New Testament alone. But so increased was the demand that within five years the supply was exhausted, and since, of course, so much type could not be kept year after year from the daily work of the press, it was again necessary to consider work on a fourth edition.

#### A NEW REFERENCE BIBLE

In 1905 plans were completed for a piece of work which would involve infinitely more toil than even the setting-up and correction of former editions had done. It was felt that the old reference which had done service for nearly fifty years, should be replaced by the more modern references based upon the English Revised Bible and the American Standard Bible, and that the entire manuscript should then be put into electro plates. It was a monumental task, but was entered upon by Dr. Hoskins in the early months of 1906. The preliminary study occupied two years before the writing of copy was begun. Correction of the first proofs began in 1909, and by Christmas, 1910, the final proofs of the New Testament were ready. To satisfy the demand for the New Testament bound alone it was decided to print a separate edition of 3,000 copies without waiting for the completion of the plates of the Old Testament. In 1912 this edition, which represented the continuous work of editor, Arabic scholars, proofreaders and pressmen for over five years, was completed and given to the world.

The work on the Old Testament, in the meantime, was going on, and in February, 1915, the actual writing of the manuscript was brought to a close. By May of the same year the last sheet of proof had been corrected, and the entire Bible was ready to be printed. While the third edition had covered 1,567 pages, this final edition has been reduced to 1,424, which will make possible for all future time a less expensive printing of the book. The original estimate of the cost of the work, \$15,000, was found to be almost exactly correct, and friends of the mission have subscribed nearly the whole amount.

A few words as to the scope of the work may not be out of place. There are cardinal references connecting the appearances of every proper name throughout the sixty-six books. Another series of marks, classified into groups, indicates parallel quotations such as occur in the Gospels, similarities of thought, and more remotely connected passages. Thus it is both a reference Bible and a harmony of the Gospels, and it should be remembered that every scratch of the pen is original work based upon the English versions already cited, the former Arabic editions, and a large mass of personal notes and data compiled by the Editor. The man who has done such a piece of work with the care and precision which makes possible the assertion that there is not a flaw between the two covers, may well feel that his life has been put into a task the value of which is beyond computation.

#### MINUTE AND EXACTING LABOR

As I have already said, it was my good fortune to see some of the last stages of the work on the Old Testament. Day after day I have watched Dr. Hoskins and the scholars who were helping him, pore over the proof sheets, which formed the fourth stage of their work; the selection of references, revision of texts, and writing of manuscript having already been completed. I have listened to discussions as to the exact character to be chosen from half a

dozen almost identical symbols in order that the most perfect form of a word might result. And I have seen the infinite care with which these men worked through the dictionaries in order to find precisely the word or the grammatical form best suited to the need. My first view of the work was in connection with the reading of the third proof sheets. They were almost errorless, but, to my surprise, I learned that four more proofs must be read, word by word, vowel by vowel, reference by reference, before the editors would be satisfied. Truly the work was monumental, and I could easily understand how it required nine years of unremitting toil to bring it to completion.

Unfortunately, the completion of the plates did not make possible the immediate printing of this new edition, for paper, ink, machine oil, and rubber press rollers were almost impossible to obtain as a result of the war. On June 26, 1916, the day we left Beirut, the first complete copies of the Bible were shown to us, a small number assembled so that Dr. Hoskins might have the pleasure of seeing his work in final form before he left. It is our ardent hope that ere long conditions may make it possible for the entire edition to be ready for distribution. It would be a matter of lifelong regret if the disorders produced by the present world struggle should make possible the destruction of the plates so carefully made, by a hostile soldiery. Similar crimes have been perpetrated, but our prayers go up for the preservation of this noble piece of work.

#### Take Time to Live

Take time to live;  
The world has much to give  
Of faith and hope and love.  
Of faith, that life is good,  
That human brotherhood  
Shall no illusion prove;  
Of hope, that future years  
Shall bring the best, in spite  
Of those whose darkened sight  
Would stir our doubts and fears;  
Of love, that makes of life,  
With all its grief, a song;  
A friend, of conquered wrong;  
A symphony, of strife.  
Take time to live,  
Nor to vain Mammon give  
Thy fruitful years.

Take time to live;  
The world has much to give  
Of sweet content; of joy  
At duty bravely done;  
Of hope, that every sun  
Shall bring more fair employ.  
Take time to live,  
For life has much to give,  
Despite the cynic's sneer  
That all's forever wrong.  
There's much that calls for song!  
To fate lend not thine ear.  
Take time to live;  
The world has much to give.  
—Thomas Curtis Clark, in "Friendly Town."

# A Look-In on Mexico

By S. G. Inman

I HAVE just spent four weeks among my old friends in Mexico. Entering at Piedras Negras, I had several days at that city, in Saltillo and Monterey, eight days in the capital and in Vera Cruz. As soon as I had succeeded in getting away from all the fears incurred as a result of two years residence in the United States and the reading of our papers about the conditions in Mexico, I traveled about as usual. And here at Havana I get my first New York papers and find on the first page "Washington Rumor of Mexican Revolt—Concerned Over Report Carranza Has Been Overthrown," and an editorial talks about the need of "Watching Mexico," as Carranza is due to aid the Germans. It gives one a feeling of absolute hopelessness about the United States ever understanding the Mexican question if we are to depend on such false reports as these. One dispatch says that Washington has been out of communication with Mexico City for several days. On that very day the papers in Mexico City were reporting the details of the war discussions in Washington and its final declaration by the United States Congress, and were giving splendid press dispatches from the war zone in Europe as well as publishing news of the attitude of the other Latin-American countries toward Germany in view of the declaration of war by the United States!

## NO SYMPATHY WITH GERMANY

As regards indications of sympathy with Germany, I was unable to find it then or at any other time. I understand that the German consul in Chihuahua is spending money freely in entertainment and has a wide circle of friends, but in Monterey the German colony, which used to be quite influential, is very quiet. A reliable American, prominent in the oil business in Tampico, said to me that there were not over a dozen Germans in that city and probably not over fifty in the district. American papers are reporting two thousand reservists there, ready to seize the oil wells! In Mexico City I could find no one, not even those Americans who swallow every rumor afloat, that felt that there was anything in the reported German influence with the Mexican government. As for Japanese, there are only two hundred and fifty in Mexico City and about 2,500 in the whole country.

As far as the "Overthrow of Carranza" is concerned, it is absolutely ridiculous. The newspapers in the United States are insistent that Obregon, the leader of the military party

as they call him, is bound to break with Carranza because he has been the most successful general. So I took particular pains to find out the situation in this regard. I was not able to get the least evidence that Obregon has any idea of breaking with Carranza. In fact, if there is one thing that all those on the inside of the present administration seem to be sure of, it is that the Secretary of War of all men may be counted as loyal to the Constitutionalist cause. He realizes too deeply that Carranza is the only hope for the country, to consider turning against him.

## HAS CARRANZA CHANGED?

But people are beginning to expect the impossible of this quiet, stern man, who with a set jaw and a determined look has for the last five years pursued an undeviating course of no compromise with the reactionaries, a complete victory for constitutional government. I had been anxious to see the General again and learn whether he had really changed, as some insisted, since the time when as governor of the State of Coahuila and at the beginning of the present revolution, I knew him at Saltillo and Piedras Negras. Then we talked over the problems of education and taxation by the hour, when nothing was further from his mind than becoming a soldier. His faith in the common Mexican seemed to me then to be ideal.

Our families visited back and forth and the Carranzas were as good neighbors as we ever had. Sra. Carranza and the two young lady daughters were quiet, unpretentious people of what we would call the upper middle class. When the fighting got so bad that the General had to put himself at the head of his troops and it was no longer safe for the rest of his family to stay in Mexico, it was our sad privilege to take them in our carriage across the International bridge into Texas. In its center, where the granite stone marks the boundary between the two nations, the husband and father bade good-bye to his loved ones. After witnessing that scene, I could never believe the stories attacking his moral character.

So it has been one of the greatest pleasures of my life to find him here as the President-elect of the nation, the same simple, honest man with the same quiet purpose and the same dogged determination that I had known before. And his calmness! It makes no difference how excited those around him become, how much it looks like a crisis has been reached, he is as calm as the morning. Friends told

me they had seen him when some strong general had come in to complain against some other man and that the general and his staff would rave and flourish their arms in the wildest kind of a way, but the old man would never so much as move a muscle. This calmness, this steady unswerving purpose, so different from what the Mexican character generally is, seems to me to be the reason for his having been so thoroughly misunderstood. But he is coming to be understood. Many Americans as well as Mexicans and Spaniards who have lived always in Mexico City and have not understood the northern part of Mexico and its liberal tendencies, which find their expression in a man like Carranza, have come to regard the First Chief, since his present residence in the Capital, as the one man who is strong enough to restore order to the country.

## RETURN TO CIVIL AUTHORITY

Naturally the return from military to civil authority will be the greatest test of General Carranza's leadership. His generals have been allowed at times quite large liberty. Many of them have enriched themselves by graft and spoils. One officer told me that he believed there were eight hundred generals in the Mexican army. Most of these men are doing a great deal better in a financial way than they ever did before. They will not easily give up this order of things. An encouraging sign is found in such men as General Cos. Without knowing who he was, I fell to talking with him on the train. He was returning from the little ranch he had owned before the revolution. He had resigned his commission a few weeks before, was to be married in a few days, and was busy fixing up his house for his bride and putting his farm under cultivation. On the other hand there are many of these generals who are occupying other men's ranches and they would rather fight than give them up.

It is dangerous to cross an army officer here, as it was in Germany, and is in all countries where the army is first. Hearing shots outside my window at the Y. M. C. A. in Mexico City, I investigated to find that a man had come along the street accompanied by two women. An army officer had come out of the barracks nearby and laid violent hands on one of the women. She had screamed for help and a man coming in the opposite direction had gone to her rescue. He and the officer had a pistol duel and one was carried off dead and the other mortally wounded. Yet this was the

only time I heard the sound of a gun during my entire trip from the border to Vera Cruz.

#### THE EVER-PRESENT VILLA

Of course there is the ever-present Villa around Chihuahua. While I was not near his territory, I did talk with many people from that part of the country and the almost universal opinion is that he is no longer a force that can be counted as menacing the power of the government. It will be a long time, no doubt, before he and other chiefs can be captured or entirely put out of business, but they are not powerful enough to do more than nag and pillage in their own districts. The country in general is settling down to normal life. Farms are cultivated, mines and factories are being opened again, schools are flourishing, railroads are busy. A concession has just been granted to one company, allowing them one-third of the duty off, to bring in a thousand automobiles to be used as taxicabs in Mexico City and other cities. The custom house at Laredo did ten millions of business in February.

Streets are being paved and parks beautified, and new sanitary measures are being taken for the health of the people. In Saltillo, the progressive administration of Governor Nireles,

the city is being beautified in a remarkable way. He is putting education first in his program, was most cordial in praise of our mission schools and offered to give us a monthly subsidy for two of them. This is only an illustration of the cordiality I found everywhere in regard to the work of Protestant Missions. This is natural when so many of the officials have been educated in our schools. I found men occupying prominent positions everywhere I went, who had been our pupils or who, like Governor Mireles, had known our work and had reason to be thankful for what it had done.

#### THE HOPE OF THE FUTURE

It is in the hands of these young fellows that one finds the destinies of Mexico at the present time. They are often, very often, without experience, yet they are forward-looking fellows. The present young mayor of Piedras Negras came to our night classes in the People's Institute not over six years ago, when he could scarcely read. It is not surprising, therefore, to find that he has all kinds of schemes in hand for night classes, public baths, reading rooms, and similar facilities along the lines he saw worked out at the Institute. And he is not only willing but anxious, really hungry, to be led by those who can

show him how to improve his people by these modern means.

Here is a thing that one notices immediately on getting to Mexico these days. The country is in the hands of a very different class of people from those who ruled it in the old days. The *intelectuales* are no longer in evidence. The common people are having their day. Will this last? *Quien sabe?* What will probably happen is that the best of these will become more efficient and more cultured and the best of the *intelectuales* will become more democratic, and in the years to come there will develop a combination of these elements that will make the best and most efficient public servants that Mexico has ever known. This will take time. I only hope that the people of the United States realize the necessity of this time element, giving the Carranza government strong backing in dealing with the tremendously difficult and multitudinous problems confronting it, and with sympathetic understanding will encourage our friends in their long period of reconstruction, which will be as trying for them no doubt as were our days following the Civil War. It will help wonderfully to challenge every sensational report about Mexico seen in the newspapers.

Havana, Cuba.

## Vanishing Littleness

By W. A. Shullenberger

THE world of today is once again a big world. For years writers and lecturers have been telling us that the world was growing constantly smaller by reason of discovery, invention and travel. So accustomed have we all become to this view of things that it has sometimes seemed as if men were about ready to take our world and hold it in their hands as an interesting toy—marvelous, of course, but still a toy. But once again our world has become the "big world" we studied about with vague reachings of the childish mind to compass its dimensions in the early days of school geography.

#### NEW AND BIG PROBLEMS

It is big with present problems and future conditions. It may have been a very respectable problem to have fed a flourishing family of four, or six, or eight persons with the price of foodstuffs soaring to heights unknown, but now we face the gigantic task of feeding millions as whole nations balance tremulously on the brink of starvation.

And was the sky ever so high as

today when the airman sails and hovers far above the clouds in the boundless leagues of space? Was the ocean ever so deep as now when cargoes of precious stuffs settle in the waves at the roar of the torpedo? Was human strength ever so feeble as now, when the hands of myriads of patriots tingle to lay hold on the steel-willed autocrat who demands war, and perpetuates war, while all the while the contending armies slay one another in vain attempt to go behind the lines and "get" the little group that has littered the world with firebrands?

Aye, it is a big world! With the greatest minds and strongest hearts prostrate before its tremendous appeal!

#### A NOBLER LIFE COMING

But the agony of the hour is accomplishing something. "At sea, when the ship is in great peril, the passengers crowd together." The big world with its big challenges, and immeasurable responsibilities is slaying littleness. When the cataclysm is ended, and the last shot has reverberated and echoed itself into nothingness, a

grander and nobler life will set itself up on earth.

The President has called upon every American to count his own particular affairs second to the universal welfare. Littleness has ceased in politics, and men are asking, "What ought to be done?" In commerce the man who is little enough to indulge in food hoarding and food speculation will be reckoned a traitor to the common good. In human life American and English mothers are giving up their sons that they may hold trenches or charge barricades in the name of human freedom, and that "the world may be made safe for democracy."

#### PATRIOTS AT HOME

In these days there is no distinction between the brave at home and the brave at the front.

"The mother who conceals her grief

While to her breast her son she presses,  
Then breathes a few brave words and  
brief,

Kissing the patriot brow she blesses,  
With no one but her secret God  
To know the pain that weighs upon  
her,

Sheds holy blood as e'er the sod  
Received on Freedom's field of honor."



So littleness is vanishing. Let it go from every heart and every life. Let it go, and with it sectarian shibboleths, national prejudices, suicidal selfishness, and the traditions and forms

that have hampered the world a thousand years. "Ring out the old: ring in the new." For Christ is coming in. He it was who was great enough centuries ago to know that only they who

thought and lived and prayed in world terms could save the world. Christian, your day is dawning. Are you big enough and noble enough to qualify for citizenship?

## After This Life—What?

By W. R. Nicoll

*England is thinking seriously in these terrible days of war and catastrophe. The great popularity of the Wells book, "Mr. Britling Sees It Through," is evidence of this fact. So also the intense interest manifested in Sir Oliver Lodge's late work in which he claims to tell of messages received from his deceased son who was lost in battle several months ago. The following article was published recently in the British Weekly, of London. It treats especially the question of "Reunion in Eternity."*

IT IS Christian, though not fully Christian, to rest the hope of reunion in eternity on the faith that God is love, that He is the Author of love, and that He, being the Author, is also the Finisher of love. He does not betray the soul that has found Him, so, neither will he put to shame the hopes that have been built on His faithfulness.

### BROWNING'S MESSAGE

Perhaps the chief representative of this school is that great prophet of love and immortality and reunion, Robert Browning. Browning was a keen dialectician and a very subtle reasoner. But he always appealed from the intellect to that which is beyond intellect. Feeling and intuition he held to be far above knowledge. Mere knowledge will not enable us to reach God. In one of his profounder passages he says:

"Wholly distrust thy knowledge then,  
and trust  
As wholly love allied to ignorance!  
There lies thy truth and safety. . . .  
Consider well!  
Were knowledge all thy faculty, then  
God  
Must be ignored: love gains Him by  
first leap."

These words, "Love gains Him by first leap," hold the very heart of Browning. He holds that the object of life is to know God, and that it is only in knowing love that we learn to know God. Love is the meaning of life, and whosoever does not learn it, whoever does not live for it, must be eternally lost.

It might be said truly enough that Shelley is also a believer in love as the supreme secret and the master-key of life. But the difference between Shelley and Browning is unbridgable. Shelley's God is not personal, and he has no belief in individuality. What he expects is not an immortal life, but a mystic merging of his own personality with the universe. On the other hand, in

Browning the sense of individuality was supreme. He held with utter and unshaken conviction that there is for each man and woman a persistent life on its upward way, distinct from the temporary coverings it makes use of.

"From first to last of lodging, I was I,  
And not at all the place that harbored  
me."

### PERSONAL IDENTITY

Browning had that recognition of personal identity, the bewildering consciousness of the "I" beneath all the marvelous changes of body and mind which is so powerfully expressed by Fitzjames Stephen in his reply to John Stuart Mill: "All human language, all human observation, implies that the mind, the 'I,' is a thing in itself,

a fixed point in the midst of a world of change, of which world of change its own organs form a part. It is the same yesterday, today and tomorrow." Stephen goes on to say, "It seems to me that we are spirits in prison, able only to make signals to each other, but with a world of things to think and speak which our signals cannot describe at all."

Given then a personal God, a God who is love, who bestowed love on His creatures and made them love Him in return, a God who can be reached only by the stair of love, and given also the persistent individuality which maintains itself through all tamings and subduings and discipline and purifying, and we have a doctrine of recognition and reunion in eternity which, properly understood and fortified, defies denial.

### BROWNING'S FAITH ILLUSTRATED

As illustrations and confirmation of the doctrine expounded above we make a few extracts from Browning. We take the first from that mournful drama "A Blot on the 'Scutcheon.'" Mildred says to Tresham, who has killed her lover, Henry Merton:

"Oh true! There's nought for me to  
pardon! True!  
You loose my soul of all its cares at  
once.  
Death makes me sure of him for ever!  
You  
Tell me his last words? He shall tell  
me them,  
And take my answer."

In "The Ring and the Book," the dying Pompilia says of her one friend, Caponsacchi:

"O lover of my life, O soldier-saint,  
No work begun shall ever pause for  
death!  
Love will be helpful to me more and  
more  
I' the coming course, the new path I  
must tread—  
My weak hand in thy strong hand, strong  
for that!"

Again in "La Saisiaz":

"Yes, I knew—but not with knowledge  
such as thrills me while I view

### A MESSAGE FROM TAGORE

MY brothers, when the red light of conflagration sends up its crackle of laughter to the stars, keep your faith upon those stars and not upon the fire of destruction. For when this conflagration consumes itself and dies down, leaving its memorial in ashes, the eternal light will again shine in the East—the East which has been the birthplace of the morning sun of man's history.

I know my voice is too feeble to raise itself above the uproar of this bustling time, and it is easy for any street urchin to fling against me the epithet of "unpractical" . . . Yet when, one day, standing on the outskirts of Yokohama town, bristling with its display of modern miscellanies, I watched the sunset in the southern sea, and saw its peace and majesty among the pine-clad hills, with the great Fujiyama growing faint against the golden horizon, like a god overcome with his own radiance—the music of eternity welled up through the evening silence, and I felt that the sky and the earth and the lyrics of the dawn and the dayfall are with the poets and the idealists, and not with the marketmen robustly contemptuous of all sentiments—that, after the forgetfulness of his own divinity, man will remember again that Heaven is always in touch with his world.

Yonder precinct which henceforward holds and hides the Dear and True. Grant me (once again) assurance we shall each meet each some day, Walk—but with how bold a footstep! on a way—but what a way!"

And then take the familiar, dear and immortal lines from "By the Fireside":

"Think, when our one soul understands  
The great word which makes all things new,

When earth breaks up and heaven expands,

How will the change strike me and you  
In the house not made with hands?

"Oh, I must feel your brain prompt mine,  
Your heart anticipate my heart,  
You must be just before, in fine,  
See and make me see, for your part,  
New depths of the divine!"

#### MRS. BROWNING'S VIEW

Browning's views were passionately shared by his wife, Elizabeth Barrett Browning, who in one of her love letters referred to the views of a friend who had declared herself a materialist. She wrote: "In the face of those conclusions, she said, she was

calm and resigned. It is more than I could be, as I confessed. My whole nature would cry aloud against the most pitiful result of the struggle here—a wrestling only for the dust, and not for the crown. What a restless melancholy would fall upon me if I had such thoughts—and what a dreadful indifference! All grief, to have itself to end in! All joy, to be based upon nothingness! All love, to feel eternal separation under and over it! Dreary and ghastly it would be. I should not have strength to love you, I think, if I had such a miserable creed. And for life itself—would it be worth holding on such terms, with our blind Ideals making mocks and mows at us wherever we turned? A game to throw up, this life would be, as not worth playing to an end!"

#### TENNYSON'S TESTIMONY

Thus Browning sees human love, deep and quenchless and strong in God. Can we pass beyond that? We may. Tennyson goes beyond it at the conclusion of the "Holy Grail":

"Let visions of the night or of the day  
Come, as they will; and many a time they come  
Until this earth he walks on seems not earth,  
This light that strikes his eyeball is not light,  
This air that strikes his forehead is not air,  
But vision—yea, his very hand and foot—  
In moments when he feels he cannot die,  
And knows himself no vision to himself,  
Nor the high God a vision, nor that One  
Who rose again."

Speaking of these last three lines Tennyson says they are "the (spiritually) central lines in the 'Idylls.'" The heart of it all is here—"that One Who rose again."

Every day is a little life; and our whole life is but a day repeated.—  
Bishop Hall.

\* \*

First, keep thyself in peace, and then shalt thou be able to make peace among others.—Thomas à Kempis.

## A Prayer for War Times

By Edgar DeWitt Jones

**F**ATHER of Mercies and God of All Comfort, with whom there is no variableness, neither shadow of turning, we rest our weary souls in Thee. In the midst of world disaster and wreck of all that men deem secure, we draw nigh unto Thee trustfully, hopefully, and in contrition of heart. Thou and Thou alone canst deliver us from despair and despondency. Thou who didst not fail Abraham wilt not fail us. Thou who assuaged the grief of David will dry our tears. Thou who didst keep the heart of Jesus in perfect peace wilt in the day of trouble hide us in Thy pavilion. O Father, we confess our utter need of Thee. Strengthen our wavering purposes to follow the gleam. Turn us back from pursuing false gods. Stay our disposition to become panic-stricken and our tendency to abandon all that we have counted dear, just because the dark night has come upon us so overwhelmingly. Why art thou cast down, O my soul? Hope thou in God, for I shall yet praise Him who is the light of my countenance and my God.

\* \*

God of our Fathers, bless our coun-

try which has such dire need of Thee as we pass through the ordeal of fire. Be Thou the Stay of those who carry the responsibility of public office. Be Thou the Guide and Support of the President of These United States during this season of solemn and epochal decisions. Grant him light and leading amidst the perplexities and difficulties that harass him on all sides. May our citizenry cherish the patriotism of peace amidst the preparations for war.

\* \*

O help us all to preserve the faith of Jesus even while all about us there is a crumbling and falling of what we believed was stable and secure. Raise us up dreamers and prophets who will proclaim the grander day and the universal brotherhood with all the freshness and passion of the Nazarene. We pray for our fellow citizens of foreign birth whose portion is pain and sorrow in these tortuous times which put to test the patriotism of us all. May we not wound their feelings by ill-tempered speech; but may we be considerate, patient and kind. Grant that the fires that light up our country now in

mighty conflagration may but serve to fuse us into a spiritual unity, a people whose purpose is to serve the cause of humanity and justice everywhere. Bless those whom we call our enemies, and help us to think of them as brothers still. Hasten the day when hands that now grasp guns and swords in mortal combat may clasp hands in fraternal warmth.

\* \*

We pray, also, for the suffering millions, the hungry, the homeless and the friendless. Move Thou upon our hearts until we shall passionately desire fellowship in the world's sorrow, and thus enter into the suffering of Our Lord. Strengthen us that we may be able to renounce, if need be, much that we have come to think of as necessary to our comfort, and so share out of our abundance with the needy, the naked, the homeless and the afflicted. Forgive us the sins that separate us from Thee and from one another, and amid the lurid glow that envelops the world may we discern Calvary and ponder anew the mystery and the pain. He suffered there. In the Name of the Saviour of us all. Amen.

## Parables of Safed the Sage

By William E. Barton

### Concerning Vacations

NOW I dwelt in a city and the labor of the weeks was heavy, so it came to pass as Summer Approached, that every year I went on a Vacation. And oftentimes I rode upon a Stage in the hills of Vermont, the Driver whereof was a man of experience. And he spake to me oftentimes, and every year this was the burden of his complaint:

Behold, thou comest here again on thy vacation, being a man who toillest not, nor spinnest, nor gatherest into barns, and the Greater Part of those who ride on my Stage in the Good Old Summer Time come Likewise; but I drive this Condemned Old Stage Year in and Year out, Wet or Dry, Hot or Cold, and for Forty Years I have had no Vacation.

Now when I had heard this many times, I wrote to the Manager of the Stage Route, saying:

Behold this Driver of thy Company hath served long, and hath never had a Vacation; give him Two Weeks, that he may have a Vacation like unto the Rest of Mankind.

And they did as I made request of them; and they sent Another Driver to Drive the Stage for Two Weeks, that he might have a Vacation.

And the Next Summer as I came that way, I asked him concerning his Vacation, and where and how he had Spent it.

And he relieved himself of a burden he had been carrying, namely, a mouthful of Tobacco Juice, and thus he made answer:

The first Day, being Monday, I rode with the New Driver to show him the Road; and because he was slow to Learn I rode with him also on Tuesday. And on Wednesday I feared lest the Bay Mare should cast a Shoe, and I rode with him again, and stopped at the Blacksmith Shop in the place midway, for there dwelleth the only Smith who knoweth how to Shoe Horses as they ought to be shod. And on Thursday Widow Skiles was going to Town, and I knew her Trunk must go, and I feared lest that Substitute Driver should have forgotten it. And on Friday it looked as if it would Rain, and was no kind of Day for a man to be starting on his Vacation, so I rode on the stage that Day also. And on Saturday it did Rain, and was no kind of Day for a man to be sitting around inside the House with Nothing to Do, so I rode again that day. And on Monday there were a lot of City

Folks who had been out in the Hills for the Week-End, going back to the City, and some of them were a Leetle Mite p'tic'lar, and I thought I might as well Go Long, and see them git on the Train. And Tuesday I realized that the Time was more'n Half Gone, and a Feller couldn't do Nothing in One Week Nohow, so I just continnered to Ride on the Stage with the Substitute Driver, and Show him How. And by the End of the Second Week he was a Pretty Good Driver; and if I could have had a Vacation then, I could have trusted him to run the Stage.

Thus spake to me the Driver, who had always complained that he never had a Vacation.

And I meditated much concerning what he had said to me.

And I said, O my God, let me not be one of those who constantly complain of the blessings they do not have, and who Would not Know What to Do with them if they had them.

### Recent Books

RECREATION AND THE CHURCH. By Herbert W. Gates. The author of this new volume is superintendent of Brick Church Institute, Rochester, N. Y., and understands thoroughly the problems of recreation as connected with the church and church school. One of the most valuable chapters is that on "Some Typical Church Programs," and an appendix including an elaborate bibliography will make the book of great value. (University of Chicago Press, Chicago, Ill. Price \$1, plus postage.)

AUTOBIOGRAPHY OF A SUPER-TRAMP. By William H. Davies. This unusual narrative is the more interesting because it is not the product of a "purposeful" adventure, but is the plain story of a downright hobo of several years' standing. Mr. Davies knows the heart of the "regular" tramp and tells plainly the why of that remarkable phenomenon. From the early chapters narrating some hard adventures capped with the loss of one leg in a railroad mishap, to Mr. Davies' story of his final success in getting the attention of the world to his poems through the advocacy of Bernard Shaw, this tale of a life is intensely interesting. (A. A. Knopf, New York, \$2.50 net.)

COLLECTED POEMS OF WM. H. DAVIES. Simplicity of style and genu-

ine poetic insight are characteristics of this group of verses. Mr. Davies is almost childlike in his point of view with regard to life—and for that very reason the more truly a poet. (A. A. Knopf, New York. \$1.50 net.)

\* \* \*

MEN WHO MISSED THE TRAIL. By George C. Peck. Stories of Biblical characters but with a modern tone. Dr. Peck sets these frail men of the Bible down among our "men who miss the trail" today. The Kaiser comes in for attention. Characters of great literature are presented very impressively. For the minister who is planning next winter's or this summer's sermon course, here is a suggestive volume. (The Abingdon Press, New York. (\$1.25 net.)

\* \* \*

CHINA INSIDE OUT. By George A. Miller. Not China as seen from a car window, but as it appeared to a man who traveled on foot over Chinese roads, lived in Chinese inns, ate and slept as the Chinese do—the author having served as an evangelist in China for many months. (The Abingdon Press, New York. \$1 net.)

\* \* \*

LINCOLN'S GETTYSBURG ADDRESS. By Orton H. Carmichael. A vivid account of the circumstances under which Lincoln wrote and delivered the classic address which spoke for all time the thoughts and emotions of the American nation at the time of the Civil War. (The Abingdon Press, New York. 85 cents net.)

\* \* \*

GIVE MY LOVE TO MARIA. By Florence G. Tuttle. A volume of excellent stories most of which have appeared in high class magazines, three of them being prize-winning stories. Delightfully true to life, with much rich humor. (The Abingdon Press, New York. \$1 net.)

\* \* \*

ST. PAUL THE HERO. By Rufus M. Jones. Here is the book you have been seeking for that lively class of Junior boys. It is the story, vividly told, of the career of the great Apostle from the age of ten until his death as a "hero." It will prove an exceedingly useful volume. (Macmillan Company, New York. \$1.)

\* \* \*

THE WAY OF THE GATE AND THE WAY OF THE GREEN PASTURES are two other helpful texts for substantial Sunday school work published by Macmillans under the general title "The King's Highway Series." These two books are designed for use with children of eight to ten. Both of them are well adapted to develop a religious point of view in children. (The Macmillan Company, New York. Each 65 cts.)



# Social Interpretations

By ALVA W. TAYLOR

## Ideal Politics vs. the "Real-Politik"

It is interesting to take up such a book as "Politics and Crowd Morality"\* at this time. Its able Danish author lived near enough to the smouldering volcano of European politics to study it first-hand, yet under a flag that was so far immune from the conflicts of the "Powers" that his study could be unbiased. His book is not a study of war or of probable war, but of crowd psychology in its significance to state politics and morality. He did not find the "Real-Politik" confined to Prussia (neither did we until we became partizan to the Allies), but rather a type of state theory that went with all "Nationalism." Even since the war began a leading London journal has said editorially: "The absurd talk about this being a war against militarism has now subsided"; then after much talk about the British Empire being built upon good fighting and more about "corrupting peace" when social reform, land reform, etc., are uppermost and sublime national ideals are lost, it concludes by declaring that Democracy is no longer in evidence and neither individual nor class counts for much and "what really counts is the nation." Our author defines the "Real-Politik" thus: "The interests of our own state takes precedence of everything! it is natural and right that we should employ violence and cunning to compass our state's profit at the expense of other states, without troubling our heads about nebulous ideas of *humanity*." Over against this ideal of the "Real-Politik," with Prussia as its arch-exponent, we can place President Wilson's great utterances in calling this nation into the war on behalf of *humanity* and to end the autocracy upon which alone the "Real-Politik" can thrive. This author does not blink the fact that Germany is the arch-exponent of this theory, neither does he fail to note that it was the prevailing theory of recent times and that its partizans exist in every nation. Again we may note that English public opinion of this type said of the late Italian conquest of Turkish territory in Tripoli that "right never prevails in international politics and it would be very inconvenient for all the great powers for it to prevail at this time," with strong intimations that the "right" involved was sentimental.

\*"Politics and Crowd Morality," by Arthur Christensen. Translated by A. Cecil Curtis. \$2.50. E. P. Dutton & Co.

## The Predatory vs. the Social Instincts

Mr. Christensen defines the "human community" as "the offspring of the dualism between the predatory instinct and the social instinct, between war and association." The "Real-Politik" is built upon the predatory instinct as collectively represented in the last and largest of human groups, that of the nation. He calls state morality "a mummified primitive morality which believes itself throned on an Olympus high above all development." It thrives upon such undefined slogans as "national honor," "the flag," "national destiny," etc., which can be used as crowd suggestions to fan the dying coals of the primitive into flames of fanaticism. The average politician and diplomat is not flattered by compliments that point to his work in a philanthropic way for the weal of other nations, but proud of insinuations that he served his own state by cheating or taking something from another. The active principles of "Nationalism" he sums up as follows: Every state may order its internal affairs as it pleases, e. g., the Turks may massacre the Armenians; there must be no interference to prevent abuses within another state. Germany protests her nationalistic doctrine in declaring piously that she will not interfere with Russia's internal affairs while at the same time practicing "militaristic" strategy in diplomacy by attempting to stir up war and sedition in peaceful states as a means of prosecuting her campaign. Our author finds the evolution out of the predatory into the state of greater peacefulness depends upon public opinion and association; these arise to power in international affairs very slowly and less by diplomacy and the exertion of public opinion at the time of war than through the building up of "crowd psychological imponderabilia," by which he means collective human sentiment such as now prevails in such democratic lands as our own, Great Britain and France notwithstanding the presence of our advocates of the "Real-Politik."

\* \* \*

## Pastor Becomes Home Mission Secretary

Rev. Rodney W. Roundy has been called to become the secretary of the American Missionary Association of the Congregationalists. He has had special interest in religious education and the governor of New Hampshire appointed him on the commission for war relief.

Mr. Roundy was born in Rockingham, Vt., April 17, 1875. In 1899 he graduated from Amherst College, and after teaching two years at Old Lyme, Ct., entered the Yale School of Religion, from which he graduated in 1904.

\* \* \*

THE CHALLENGE OF FACTS AND OTHER ESSAYS, by Wm. Graham Sumner. Edited by Professor Albert G. Kellar of Yale University. 449 pages. \$2.25. Published by Yale University Press.

The name of Professor Sumner is one of the great memories at Yale. He was one of the greater pioneers in the academic field of the social sciences in this country, living and working in the later days of Herbert Spencer and being his foremost exponent in America. This series of heretofore unpublished essays is a sort of memorial to him by one of his successors. Prof. Sumner's frank challenge of facts was a distinct contribution to social thinking in the earlier days of social agitation. His swing from the idealistic to the factual led to an emphasis upon social laws and forces that admitted little place to legislation, idealism or even the influence of ideas in reform; he believed social forces were as powerful and invulnerable as those of the physical world, and that all we could do was to study and obey them. This led him perilously near to hypothesizing that "whatever is, is right"; indeed, in writing upon "The Concentration of Wealth" he does say "it ought to be because it is," and that it is because it has been made inevitable by the forces that mould modern industrial enterprise and progress. He taught that all progress came through the acquisition of power and that power came through economic forces in the final analysis; this, of course, led to a denial of any power in ideas as such to promote progress; thus we are fixed in a determinism that is as inescapable as the coming and going of the seasons. Prof. Sumner's special abhorrence was socialism; it is the *bête noir* of nearly all these essays. He did not believe even in industrial democracy, regarding it as a sort of self-evident contradiction because efficiency demanded the assertion of authority, superior will and arbitrary government; republicanism, he said, might be possible in it, but democracy never, and he frankly said we were "befooled by democracy." His writings are thought provoking by the very antagonism they arouse and his frankness in both thought and expression is most engaging.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## Women Getting Ready for War

This war has revealed the strength of the "new woman." The women of the war-stricken countries have taken the places of the men and have shown unsuspected talent in many lines of industry. The Woman's Church Federation of Chicago proposes to co-operate with the Committee of National Defense in getting a complete enrollment of the women of the church. It is expected that ministers' wives will be the leaders in getting this result accomplished.

## The Election of a Moderator

The election of a moderator is the big political thrill of the annual session of the General Assembly of the Presbyterian Church in the United States of America. In the recent meeting at Dallas, the candidacy of Dr. Wilbur Chapman was opposed by his own presbytery of New York on the ground that if that presbytery furnished a moderator it should be its own moderator, Dr. Harlan G. Mendenhall. There were three candidates and the veteran evangelist won on the first ballot in a most decisive way. The election reveals the state of sentiment in the Presbyterian church toward the popular evangelism. A large number of the successful union evangelists belong to the Presbyterian church.

## Hard Times in Labrador

Dr. Grenfell and his work in the Labrador country are known throughout the Christian world. The tidings comes that the valiant missionary has been facing unusually urgent needs among his people. The experiment in raising reindeer has not yet come to any success. The catch of fish was large this year but lack of barrels and the high price of salt prevented this good fortune from benefiting the fishermen materially. The trappers got many furs, but the market for furs is dead on account of the war. There is increased cost of all provisions and the poor people who have lived on the inhospitable shores of that country face great needs.

## City Missions in Chicago

A comparison of the missionary reports for 1916 for the city of Chicago shows that the Baptists spent for city missions last year the sum of \$34,214,

the Congregationalists \$52,260, Episcopalians \$29,000, Methodists \$43,109, and Presbyterians \$62,256. Services in foreign languages are held by the various denominations as follows: Baptists, fourteen; Episcopalians, two; Congregationalists, four; Methodists, twelve; Lutherans, ten; Presbyterians, thirteen, and Disciples, one. The Episcopalians have just opened a new parish on North Sawyer avenue. The men have built an altar and the altar linens were made by the women. While old churches die, the organization of churches in new neighborhoods by aggressively organized city missionaries societies keeps most of the demonstrations from losing ground in the city.

## Immigrants in the City Church

The Congregationalists through their Boston City Missionary Society, the oldest in the country, have developed an interesting center for the races. In the Highland Congregational church there are twenty-four nationalities. A recently published picture shows that the children of the various racial groups are much alike in appearance. The work of city missions affords a melting pot for the fusion of the races. Where the children speak English, many nationalities can often be housed in one plant, though not every neighborhood will respond to this sort of treatment.

## Y. M. C. A. Men Take Long Trip

Mr. Sherwood Eddy of the Y. M. C. A. will spend part of the summer in the trenches in France breaking in sixty men of Northwestern and Princeton in the Y. M. C. A. war work. Then he will go to Russia and hold some meetings. Following this he will continue east to China where he is due in October. Meanwhile, John R. Mott is sailing from a Pacific port for Russia by the Siberian route. He is being sent by President Wilson on an important mission. The Y. M. C. A. men have been acquitting themselves well in this war.

## Chicago Churches "Doing Their Bit"

The Chicago churches are doing their bit. Last Sunday, in response to a request from the Chicago Church Federation Council, in every Protestant church, so far as can be ascertained, in a circuit including Waukegan, Elgin and Joliet, The Liberty Loan was announced, circu-

lars distributed, and people urged to subscribe. No other business proposition in the world could command such free and cordial advertising from our pulpits.

The Sunday previous to the Red Cross Movement was advertised throughout the same great circuit. Reports from the Red Cross Headquarters indicate that the memberships from the churches are pouring in at a most gratifying rate.

## The Primate and Dr. Horton

The Archbishop of Canterbury and Dr. Horton, a prominent minister of the Congregational fellowship, have lately had a tilt over the question of Sunday labor. The matter of Sunday gardening was put up to the Archbishop and he decided that the present emergency demanded Sunday labor. Dr. Horton as a descendent of the Puritans looked upon this innovation with no favor and wrote to the Archbishop asking for how long a period the ten commandments were to be suspended. The Archbishop insisted that Dr. Horton took an attitude towards Sunday more in accord with the Old Testament than with the teachings of Jesus.

## Preparations for Church Publicity Convention

The three-day conference on church publicity in connection with the convention of the World's Advertising Clubs at St. Louis, June 4 to 7, was the occasion of assembling over fifteen thousand pieces of printed matter besides scores of signs, photographs, etc. There is much evidence of interest in this convention.

## "Catch My-Pal" Patterson Goes Home

The Rev. R. J. Patterson of the "Catch-My-Pal" temperance movement, who has been in this country for some months, has returned to England. He expresses himself as greatly pleased by the grip of the temperance movement upon all classes.

## Father Endeavor Clark Will Make Garden

Father Endeavor Clark says he is going to have a big garden this year on which he may lose some money, for he must hire the labor, but he wants to do his part to help feed the nation in this critical time. He has offered prizes for the best gardens raised by the young people of the Christian Endeavor fellowship.

# The Sunday School

## First Fruits of Triumph

The Lesson in Today's Life\*

By E. F. DAUGHERTY

"IF Christ be not risen from the dead," says Paul, "then is your hope vain," and the believing world has made the resurrection the keystone in the arch of Christian truth, denominating it the greatest fact in human experience. But how could omnipotence in self-abnegation, as incarnated in Christ, do anything else than come out from the tomb it entered voluntarily in behalf of a hopeless humanity?

The startling thing, the amazing, incredible thing in Christ's career on earth is the love he exemplified. The love expressed in the "little gospel" of John 3:16 is antecedent to and significantly superior to the triumph of the resurrection morn. Let us put ourselves in the grip of that love, bring the world under its sway, and then indeed the King of terrors—Death—will have lost its sting and will have been swallowed up in "victory."

\* \* \*

Now, it is the "resurrected" love-life of Christ that has been earth's best agency for moral and spiritual elevation the ages down. The lovers of humanity, the servants of truth, the champions of human rights, the defenders of God's claims on men the Christian ages down—these are the outstanding and supremely interesting personalities on historic pages, simply because they were "fruits of triumph" in the resurrection path. Call the roll of the immortals in any age since Jesus lived, and the really significant, consequential personages were they in whose midst Jesus moved as Master.

And the Christ still moves as Master in the midst of men; he is re-incarnated in every worth-while life of the present age; his spirit, his deathless spirit of loving helpfulness toward human need is embodied in all the altruistic tendencies, movements, organizations of our present age which plan, labor and sacrifice for better conditions of life. The present-day "fruits of triumph" from the tomb are in the incalculable and immeasurable tendencies which conspire toward furthering the Kingdom of God on earth; monopolized by no one church, presided over and directed by no one

\*This article is based on the International Uniform lesson for June 17, "The Risen Lord." Scripture, John 20:1-18.

ecclesiastic, whether pope or preacher, but evident to any discerning mind which can read well the signs of the times and see that still "God's in His Heaven and all's well with the world."

\* \* \*

The proof of the resurrection for hosts may lie in the testimony of the actual witnesses of the stirring fact; those evidences are impregnable, though with every new-born doubter, assailable. The historicity of the fact is as well established as that of any other fact. But the supreme proof of the resurrection today is in the lives, both large and small, which in conduct and disposition evince acquaintanceship and companionship with Jesus.

Mattie Pounds—going home to be with God and his beloved from the midst of her study of China; Helen Moses, with whom in pastime hours she talked the growth of Kingdom interests from neighbor doors at Irvington; Dr. Loftus, pressing with joy toward the fields of service in Tibet, yet being translated forthwith upon arrival; Ray Eldred and his dear wife from the midst of Congo's achievements in the name of Christ, taken on to "rest"—aye, the list is wonderfully inspirational of those who are our "very own" and have proved to us the "resurrection truth"; but about us now—in our bands of faithful, dependable, capable workers for God and a better world—we see and know and believe without an iota of reservation that Christ lives and moves and will not be denied his sovereignty over the kingdoms of earth's teeming interests. He is conquering yet and is still to conquer!

"Until the Church learns to bury its 'dead' it will not prosper."—Agar.

\* \*

"The nearer I walk with God the longer is my prayer list."—John K. McClurkin.

## SIX GREAT BOOKS

El Supremo.—White. A thrilling story of South America.....\$1.90 net  
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## Disciples Table Talk

### Disciple Families Destitute at Mattoon, Ill.

J. C. Mullins, pastor at Mattoon, Ill., the center of the district devastated by the recent storms, writes that 100 families of the Disciples church there are destitute. The church building is reported not damaged. The Red Cross organization is doing a prodigious work at Mattoon, Mr. Mullins writes, but he suggests that help from outside may be sent to E. C. Craig, or if it is the wish that money sent be used to render assistance to members of the Christian church, it may be mailed direct to Mr. Mullins.

### Disciples Have Commission on International Friendship

Peter Ainslie, president of the Association for the Promotion of Christian Unity, writes that this organization has appointed a Commission on International Friendship to be composed of the following persons: F. D. Kershner, St. Louis, Mo., chairman; I. J. Spencer, Lexington, Ky.; Carey E. Morgan, Nashville, Tenn.; T. C. Howe, Indianapolis, Ind.; H. C. Armstrong, Baltimore, Md., and I. S. Chenoweth, Philadelphia.

### "Roll of Honor" at Central, North Tonawanda

George H. Brown writes that Central Church, North Tonawanda, has a roll of honor of nine young men who have enlisted in government military service. Some are already at the front, others are enlisted and ready. The church is preparing an "Honor Roll" which will be placed in the church, the roll to contain the names of all boys of the congregation who have gone to the colors. The local G. A. R. organization met with Mr. Brown and Central Church on Memorial Sunday morning, and the Junior Order of the United American Mechanics in the evening.

### Iowa Disciples in Annual Convention

Wallace R. Bacon, of Iowa, sends a report of the recent meeting of the Iowa Disciples of Christ, which was held at Capitol Hill Church, Des Moines, May 21-24. Steps were taken, writes Mr. Bacon, towards unifying the state work. The district organization remains intact but a state secretary was appointed who will have general supervision of the work throughout the state, add to the endowment fund, and collect and disseminate information concerning work in the state through a central office maintained at Des Moines. A. M. Haggard was elected by the convention to do this work, but it is not announced whether he has accepted the office. The convention attendance was good. H. E. Van Horn of Oklahoma City and A. McLean were the only speakers on the program from outside the state. Governor Harding and Attorney-General Havener each addressed the convention and were given a very appreciative hearing. Mr. Bacon speaks most enthusiastically of the address of Dean Caldwell of Drake, in defense of the higher institutions of learning of the Disciples. Dean Caldwell pointed out that the reformers of the church have been practically all university-trained men and declared that the Campbells, Walter Scott and Barton W. Stone, with their

fellow-laborers, were university men, and "dared to think for themselves and even to differ widely in many things. While pleading for unity in matters of faith, they contended for large liberty in matters of opinion, with charity in all things." W. M. Baker, L. C. Harris and C. S. Medbury were elected at this year's convention to the board of managers. The convention officers for the ensuing year were elected as follows: Ex-Governor Geo. W. Clark, chairman; C. O. Stuckenbruck, first vice-chairman; W. C. Cole, second vice-chairman; Wallace R. Bacon, convention secretary; George Henry, first assistant secretary; Paul Becker, second assistant secretary. The State C. W. B. M. sessions were held in conjunction with I. C. M. S. sessions and are reported as the very best ever held by the organization in Iowa.

### A TELEGRAM

Cincinnati, O., June 4, 1917.  
THE CHRISTIAN CENTURY,  
Chicago.

First news from Children's Day most encouraging. Evanston, Cincinnati, \$275; Seventh Street, Indianapolis, \$234; Vermont Avenue, Washington, D. C., \$396. Norwood, O., Sunday school became a living-link, supporting one of its own members, Annie Louise Fillmore, in China.

BERT WILSON, Secretary.

### Commencement Week at Eureka

June 10-15 will be the dates of commencement season at Eureka College this year. On Sunday morning, June 10, the baccalaureate sermon will be preached by V. W. Blair, of Eureka church; in the evening Prof. Rodney L. McQuary, of Eureka, will preach a sermon in connection with the exercises of the Department of Sacred Literature. The Department of Music program will be given on Monday evening, the Senior

class play on Tuesday evening. On Wednesday morning the graduation exercises of the Preparatory school will be held, with R. A. Doan giving the address; the president's reception will be held in the afternoon. On Thursday will be featured the Senior class day exercises, the Class reunion program and the Girls' Pageant. Commencement exercises will be held on Friday morning, Dean K. C. Babcock delivering the address.

### Men and Millions Ads Attract Attention

It is generally agreed that the advertisements being featured by the Men and Millions organization in the brotherhood papers are "different." They are readable, and say something instructive. Indicative of the interest that is being shown in these advertisements is the following letter which came to the office of the Men and Millions movement from H. W. Hunter, pastor at Wellington, Kan.: "I am sending you this suggestion that may be of service elsewhere if you give it publicity. I cut from our church papers the page educational advertisements of the Men and Millions movement and put them on our church bulletin boards week by week. We have a board in each of the vestibules of the church. I change these announcements every week. I am certain that some people read them, perhaps more than I have thought, and thus I am getting the big things of the Kingdom before the people. I think many other churches would do this if their attention was called to it. It will be a blessing to them."

### Jasper County, Mo., Disciples to Have Summer Assembly

The Disciples of Jasper County, Mo., will inaugurate a new movement, the holding of a summer assembly at Forest Mills, July 24-August 4. Camp life and a school of methods, such as was held at Carthage last December, will be features. No fees will be charged and those doing the required amount of work will receive a certificate. A. W. Taylor, of Columbia, will conduct an institute on the Rural Church. An elders' and deacons' conference will be held, with specialists on the program. Each evening a lively camp meeting will be conducted

## Kansas City Convention News

The committee of arrangements of the Kansas City Convention met with the local committee on June 1st. It is announced that the meeting will be held in Convention Hall, the largest auditorium in the city. Reduced rates on the railroads have been secured from practically all points in the country. Every detail of the convention will be looked after by competent workers. The building is to be decorated gorgeously.

The committee voted to use the Christian Conquest flag instead of handclapping in the convention. Each attendant will be supplied with a flag which will be convenient size to carry in the hand. In securing attendance a unique plan will be undertaken. The attendance committee will encourage attendance from the churches as usual. The missionary societies will make a campaign to secure the attendance of State Secretaries and members of state boards, Life directors and members of the societies. The National C. W. B. M. is asked to secure a large attendance from the women of the church. The transportation committee will assist by send-

ing out announcements through the railroads of the rates, routes and accommodations. In this way it is hoped to secure a very large attendance at the convention.

Headquarters hotels have been assigned for the various organizations, in which the officers, members of the boards and friends will be housed. Registration and information quarters will be arranged at the Union Station, so that attendants may go direct from the station to their stopping places. An army of pages and Boy Scouts will be on hand for assistance of attendants.

The program committee announces that there will be an agreeable change in the character of the program, more time being given to the business of the enterprises and not so much speech making. The printed program will contain the hymns of the convention as usual.

The dates of the convention are October 24th to 31st, inclusive, from Wednesday to Wednesday, inclusive.

E. E. ELLIOTT,  
Chairman Press Committee.

in the big tent. Evangelist Knowles, of Nebraska, will preach. C. H. Swift, of Carthage, Mo., will furnish other information concerning the assembly. Jasper County has twenty churches of 4,000 members, the county having a population of over 100,000—a rich field for home missionary work. Great things are being achieved now by the Disciples county organization, under the leadership of C. C. Garrigues, of Joplin, Mo.

#### South Dakota Convention, Claremont, June 14-17

S. C. Stevenson, of Sioux Falls, S. D., is president of the state organization of Disciples of South Dakota, which will meet in annual convention this year at Claremont, June 14-17. Some of the speakers programmed are the following: W. J. Clarke, Cincinnati; F. B. Sapp, Minot, S. D.; E. S. Muckley, Portland, Ore.; Mr. and Mrs. Arthur D. George, Watertown, S. D.; J. H. Booth, Kansas City; F. W. Burnham, Cincinnati, and L. C. McPherson.

\* \* \*

—Perry L. Schuler, of Second Church, Cedar Rapids, Ia., preached the sermon at the Memorial service of that city, which was held at Second Church, with the patriotic organizations of Cedar Rapids in attendance. The auditorium was filled to overflowing. During the last two weeks there have been seven additions to the membership of this church; there are accessions at almost every service. In October Mr. Schuler plans to enter the evangelistic field, having resigned from the Cedar Rapids pastorate, his resignation to take effect August 1.

—Prof. George W. Hemry, who has resigned the chair at Transylvania, which he has occupied for three years, writes that his plans for the future are not sufficiently mature to be announced. During his term at the college Professor Hemry has preached regularly for churches near Lexington.

—Byron Hester, of the Chickasha, Okla., church, delivered the Memorial address at the annual state convention of the firemen of Oklahoma, on May 29.

—I. E. Reid has closed his ministry of two years at Payne Avenue, North Tona-wanda, and has gone to Russellville, Ky.

—Edward H. Clifford, pastor at Lawrenceburg, Ind., preached the Memorial day sermon at the union service of the city's churches, held in the city hall. The Sunday school attendance at Lawrenceburg church has been increased during the last month, and a teacher-training class is now studying the new course.

**NEW YORK** A Church Home for You.  
Write Dr. Finis Idleman,  
142 West 81st St., N. Y.

—Hillside Church, Indianapolis, has given its pastor, Charles M. Fillmore, leave of absence to hold meetings or act as pastoral supply during July or August. He will be pleased to hear from churches desiring such services.

—O. F. Jordan has been invited to deliver the address at the alumni banquet at Eureka this year. J. P. Lichtenberger, who is teaching sociology at the University of Pennsylvania, at Philadelphia, has been invited to preside at the alumni roll call.

—Herbert Yeuell is making his series of evangelistic meetings at Frankfort, Ind., an efficiency campaign; all sermons

and lectures deal with church and community problems. A Sunday school campaign is being conducted by Mary E. Hughes at the same time. Mr. Yeuell left the meetings two evenings, on one occasion to deliver a baccalaureate sermon at Elwood, Ind., and on the other to give a lecture at Winchester, Ky., in behalf of the battleship Kentucky.

—H. O. Breeden, of Fresno, Cal., will dedicate the new building of First Church, Richmond, Cal., on June 10. Thomas A. Boyer is pastor in this field.

—H. H. Peters, Illinois state secretary, reports the dedication by him of a remodeled building three miles south of Danville. The church was formerly known as Brooks Chapel, but the name has now been changed to Central Park Church of Christ. Sherman Neathery, of Ridgefarm, preaches for the congregation. J. F. Bickel and H. B. Bruner, pastors of First and Third churches, respectively, of Danville, assisted Mr. Peters in the dedication exercises.

—The local paper at Kent, O., printed in full Pastor B. F. Hagelbarger's war sermon recently preached on the subject, "God's Hand in History."

—A grand three-day patriotic celebration will be held the opening week at Bethany Assembly, July 26-28. Prominent men like President Stone, Purdue University, President Bryan, Indiana University, Secretary of State Jackson, Hon. Winfield Miller, Judge W. H. Eichorn, and others, will speak. On the closing day there will be a flag-raising and Governor Goodrich will speak. Music will be by the Indianapolis News Newsboys' Band.

—President G. W. Brown, of the Bible College of Jubbulpore, India, is returning to America because of ill health.

—Richard Heilbron, of the Front Rank, St. Louis, has been elected president of the St. Louis Sunday School Association.

—W. Garnett Alcorn has closed his work at Hot Springs, Ark., and has already begun a new task at Lathrop, Mo., church.

—Robert Willett, second son of Dr. H. L. Willett, will enter the ambulance service for the war period. Two other

### The Divinity School OF THE UNIVERSITY OF CHICAGO

Courses will be offered in the Old Testament by Professors Smith (J. M. P.), Lusk, Willmet, Sprengling, and Gordon; New Testament by Professors Burton, Norton, Goodspeed, and Case; Systematic Theology by Professors Mathews, Smith (G. B.), and Younts; Church History by Professors Moncrief and Christie; Religious Education by Professors Soares and Ward; Homiletics and Pastoral Duties by Professor Hoyt; Practical Sociology by Professor Burgess; Public Speaking by Professor Blanchard; Music by Mr. Stevens. Courses in other departments of the University are open to students in the Divinity School.

Summer Quarter, 1917.  
1st Term June 18-July 25—2d Term July 26-Aug. 31.  
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"Breathes a spirit of content."—Sara Teasdale.

"Full of inspiration."—Charles G. Blanden, Editor of "The Chicago Anthology of Verse."

"Charming."—People's Home Journal.  
Of the author of "Friendly Town," J. H. Garrison, Editor-Emeritus of the Christian-Evangelist, says:

"Now and then God raises up a singer among the people who is endowed with a rare gift of poetic vision, poetic feeling and poetic expression. Thomas Curtis Clark is finely endowed in all these respects."

"Friendly Town," printed in art type and bound in attractive green, makes an ideal gift. If you have a friend who needs cheering up, send her "Friendly Town."

Price of the booklet, 35 Cents.

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## MR. BRITLING SPEAKS AGAIN

Mr. H. G. Wells' New Book

### "God, the Invisible King"

Mr. Wells, the author of Mr. Britling, says:

"The time draws near when mankind will awake . . . and then there will be no nationality in all the world but humanity, and no king, no emperor, nor leader, but the one God of mankind."

AMERICA IS FIGHTING FOR THIS GOD!

### "God, the Invisible King"

"The Religion of Mr. Britling"

Price, \$1.25

—FOR SALE BY—

**Disciples Publication Society, 700 E. 40th St., Chicago**

sons of University of Chicago professors have enlisted for the same service, and all three left for the East this week with nearly a hundred other men. They will go to France in about two weeks.

#### Norfolk, Virginia, Notes

The following is a copy of a letter received regarding a boy going into the Navy:

"Dear Sir and Brother: I am writing to ask a slight favor. Yesterday my 18-year-old boy—all I have in the world—enlisted in the U. S. Navy and left last night for the training station at Norfolk. My heart nearly broke when I kissed him good-bye, but I tried to smile for his sake.

"The poor boy never knew his mother—she died when he was three months old. He is my baby and my chum. No cleaner boy ever went into the navy. I baptized him five years ago. If you can find time from your many duties to see him and say a kindly encouraging word both he and I will appreciate it very much. And if you could put the Y. M. C. A. in touch with him, please do so. "Thanking you in advance"—

The above letter bears its own message. It is typical of many cases. Perhaps a little unique, but still where a boy leaves the home surroundings there is something of the same heart-break and uniqueness.

A few days ago it was my privilege to address about 125 of the boys who had recently enlisted in the navy at St. Helena Station, this port. It was "liberty" night, which means that the crowd was small. Yet at the conclusion of the service 19 young men came forward declaring themselves for Christ and signing cards to indicate that they meant business.

The above letter and this experience at the Naval Training Station, makes me wonder if as churches we are as sensitive as we ought to be to the increasingly grave conditions which face the lives of our young men of our homes and of our nation.

C. M. WATSON,  
Pastor First Christian Church (Disciples)  
Norfolk, Va.

#### The War and Home Missions

If you were the manager of a great corporation conducting annually a business of a half million dollars or more and held responsible by the stockholders for getting results and your balance sheet for a single month showed a notable loss over same period of last year, what would you do?

This is practically the situation in the office of the American Christian Missionary Society. Our receipts from church offerings are \$2,356.56 short compared with 31 days of May last year.

Probably there are many reasons, chief among which is "the war situation." The public mind is so charged with the great national undertaking and its burdens and problems that other very important matters have been lost to view.

It is conceded by all that the maintenance of the church and its work in America is secondary to no other obligation. To force upon the American Society a policy of retrenchment by withholding its customary offerings would be short sighted indeed.

We urge upon the ministers and churches everywhere the importance of taking the Home Missionary offering and remitting it promptly to the American Christian Missionary Society, Carew building.

GRANT K. LEWIS.

## The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

**Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.**

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

<b>Black tea—1 cupful</b> .....	<b>1.54</b>
(hot) (5 fl. oz.)	
<b>Green tea—1 glassful</b> .....	<b>2.02</b>
(cold) (8 fl. oz. exclusive of ice)	
<b>Coca-Cola—1 drink, 8 fl. oz.</b> .....	<b>1.21</b>
(fountain) (prepared with 1 fl. oz. Syrup)	
<b>Coca-Cola—1 drink, 8 fl. oz.</b> .....	<b>1.12</b>
(bottlers) (prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

#### Mount Hermon Federate School of Missions

The summer sessions of the Mount Hermon Federate School of Missions will be held at beautiful Mount Hermon in the Santa Cruz mountains, California, July 16-21. Hallie Linn Hill of New York City will be with us again this year, teaching the daily classes in the two text-books, "An African Trail," by Jean Mackenzie and "Missionary Milestones," by Margaret Seebach. Besides this, Mrs. Hill will give an evening lecture on "Central America." Those who heard Mrs. Hill's wonderful lecture last year, on her trip to Peru and Bolivia, illustrated by so many pictures, will be eager to hear her this year on "Central America."

There will be a daily normal class, taught by Mrs. O. P. Bell of San Francisco, who conducted the normal work last year. The children's class will be taught daily by Miss Beatrice Davis of Oakland, an accomplished kindergartner, who will use the two junior books,

"African Adventures" and "Bearers of the Torch."

There will be fine illustrated evening lectures, free to the public. Dr. Gilbert N. Brink, who has made a special study of some southern schools, will speak on "The American Negro." Dr. Silas Johnson of the Kamerun district, West Africa, is expected to speak. Dr. Johnson passed through some thrilling experiences with the soldiers, after the breaking out of the war in the Kamerun district.

Mrs. J. C. Alter, field worker of the United Presbyterians, with the able assistance of the young ladies at Mount Hermon, will give an impersonation called "An Open Door in India," being real experiences in the life of a missionary there.

Mrs. J. W. Aldrich will give an illustrated lecture on "Alaska," using pictures taken by herself while on her trip to Alaska.

The interdenominational "rally" will take place Wednesday afternoon, July 18.



Seven denominations are now affiliated in the Mount Hermon Federate School of Missions. The four ladies of the Disciples on the executive committee of Mount Hermon Federate School are Mrs. N. E. Galloway (first vice-chairman), Mrs. J. N. Lester, Mrs. H. C. Ingram and Mrs. Chas. G. Titus (president of the Christian Woman's Board of Missions, California, North).

MARY E. BAMFORD,  
Press Secretary Mt. Hermon Federate  
School of Missions.

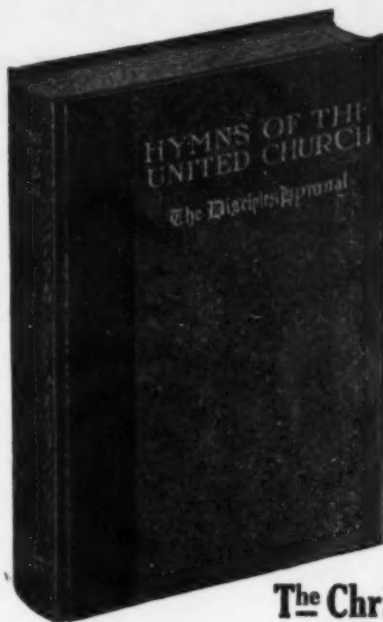
#### The Illinois Disciples Foundation

Several years ago the Illinois Christian Missionary Society began a work in connection with the University of Illinois which has grown to be a very considerable enterprise. With from four hundred to five hundred students in Campaign-Urbana from Christian church homes there was presented a rare opportunity. The University Place Church of Christ has always been a strong factor in the religious life of the State University as well as the community, but the task of caring for four hundred students in addition to a large local program is too great for any one church. Because of this the state board took up the matter of supporting two student helpers for half-time.

That work was carried on for some time and the interest grew. About a year ago a group of persons vitally interested in the welfare of our young people organized and incorporated what is known as the Illinois Disciples' Foundation. The object of this foundation as set forth in the constitution is "to teach the principles of the Christian religion, to provide a wholesome center for student life, to co-operate with other similar agencies in the cultivation of the moral and spiritual life and to extend such activities as exigencies arise and opportunities offer." The board of directors of the foundation are S. E. Fisher, president; Geo. R. Trenchard, vice-president; John R. Golden, secretary; F. J. Parr, treasurer, and Campbell Holton, F. K. Robeson, F. B. Vennum, A. B. Dennis, Mrs. Ella S. Stewart, Mrs. Anna Colegrove and H. H. Peters.

Miss Luceba E. Miner was elected field secretary and is prosecuting a very vigorous campaign. She has secured in cash and pledges since the first of last September something like \$15,000. The foundation is an assured success, if the interest the people are displaying in the matter is a guarantee. This is not a Bible college, nor a Bible chair, nor a lectureship; in fact, the foundation refuses to be known as anything except an institution honestly striving to work

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In half leather, \$1.40. Extraordinary discount made to churches adopting this book in the early days of the first edition.

Write to-day for further information as to sample copies, etc.

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700 East 40th Street, Chicago

at the problem of the religious care of the young people of our great state university. The matter will be developed as opportunities arise and the program will grow as the needs increase.

H. H. PETERS.

#### FROM THE FOREIGN SOCIETY

The missionaries in India write that the greatest evangelistic ingathering in the history of our mission is on. Everywhere there seems to be an increasing movement toward Christianity. Our own field is expecting a mass movement toward the church before long. The great problem is to meet this emergency with several missionaries and native evangelists to care for the new converts.

The Canadian Missionary Societies state that as a rule there has been no decrease in the offerings during the period of the war, great as this sacrifice has been in Canada. It is hoped that our own people will be raised to do their greatest work for missions, as our country faces this patriotic duty with regard to the race.

The missionaries at Bolenge and Lotumbe, Africa, report a large number of baptisms during the recent conference there. H. C. Hobgood and his new wife were welcomed back to Lotumbe by a great throng of people, who sang joyously as this missionary couple approached on the steamer. In spite of the war the work in the Congo goes on in all of the stations with encouragement.

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